

None is worthy to be worshipped but Allah Muhammad is the Messenger of Allah

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Al-Quran

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(Al-Nur:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن
قَبْلِهِمْ وَبَيَّنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي
وَلَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ
هُمُ الْفَاسِقُونَ ﴿٥٦﴾

(سورة النور 24 : 56)

Hadith

Hadhrat Ibn-i-Umar (may Allah be pleased with both of them) related that I heard the Holy Prophet (peace be upon him) saying that whoever held back from the obedience of Allah, he will meet Him (on Doomsday) while he will have neither proof nor excuse. He who died and did not pledge allegiance to the Imam of the time, died a death of ignorance.

(Muslim Kitab al-Imarah, Bab al-amr biluzoom al-Jama`at `inda zahoor al-fitan)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ، مَنْ خَلَعَ يَدًا مِّن طَاعَةِ
لِقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ ، وَمَنْ مَاتَ وَلَيْسَ فِي
عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً ، وَفِي رِوَايَةٍ ، مَنْ مَاتَ
وَهُوَ مُفَارِقٌ لِلْجَمَاعَةِ فَإِنَّمَا يَمُوتُ مِيتَةً جَاهِلِيَّةً .

(مسلم كتاب الامارة باب الامر بلزوم الجماعة عند ظهور الفتن)

Sacred Sayings
Of The Promised Messiah

Khilafat - The Second Manifestation Of God

It has always been the way of God for doing things, a way He has followed ever since the day He created this world, that He comes to the help of His Apostles and Messengers and makes them dominant - as He has said in the Holy Quran: *katabalaho la`aghlabbanna ana wa rusulee* (Allah has decreed: 'Most surely I will prevail, I and My Messengers'. (Mujadilah: 22). The meaning of dominance in this context can be explained in the following manner. It is the desire and aim of the Prophets that the truth of the Way of God should come to be fully established in the earth, to an extent that no one can resist its force. Allah manifests, with powerful signs, the truth of their claims, and sows at their hands the seed of righteousness which they want to spread. But He does not fully complete this mission at their hands, causing them to die in conditions, and at a time which bears a colour of failure, and give to their opponents a chance to heap ridicule on them. When these opponents have had their laugh, however He shows another manifestation of His powerful hand, creating a set of circumstances which work for the full attainment of those aims which were only partially achieved earlier.

In short, He shows two manifestations of His power: firstly at the hands of His Apostle; secondly at a time following the death of the Apostle when obstacles spring up in the way the enemies gain force, beginning to feel that the mission of the Prophet had been fatally injured, that the community of his followers had been destroyed. Even some members of the new movement entertain doubts with regard to their future, and begin to despair, as if their back had been broken, many unfortunate among them going so far as to turn their backs on the movement. Then Allah once more shows a powerful manifestation of His hand, enabling the community to stand firmly on its feet.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hazrat Abu Bakr when the death of the Holy Prophet was considered to be untimely and many nomads turned apostates, and the followers of the Prophet were un-nerved by deep grief. At that critical hour, Allah made Abu Bakr stand up firmly, thus showing His powerful hand a second time to save Islam from extermination, and to fulfil the promise He had given in the following words:

and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear.
(24:56)

...So, therefore, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established Divine practice.

(Al-Wasiyyat pp. 6-7)

Ahmad in The Holy Quran

Its Meaning - Allah Will Perfect His Noor

The Meaning Of Noor Explained

Friday Sermon delivered by Hazrat Khalifatul Masih IV on December 22, 1995 at Fazal Mosque, London U.K.

After reciting *Tashahhud* and *Ta'awwuz* Huzur recited *Surah Fatihah* and verses 8-10 of *Surah al-Saff* whose translation is given below:

But who could do greater wrong than one who forges the lie against Allah while he is called to Islam? Allah guides not the wrongdoing people.

They desire to extinguish the light of Allah with *the breath* of their mouths, but Allah will perfect His light, even if the disbelievers hate it.

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

Before discussing these verses, I would like to make a few announcements. First is about the

Jalsa Salana of Jama'at Ahmadiyya Nigeria which will be starting today and ending on 24th of December. Second is the *Jalsa Salana* of West Coast U.S.A. starting today. By the grace of God, Mr. M.M. Ahmad, the Amir of U.S.A. has also reached there. I wanted to make this important announcement because he was very sick during the past few days and I have been requesting prayers for him. Now, by the grace of Allah, he has recovered and he has been granted him so much strength that he travelled from Washington to Los Angeles and will be attending the *Jalsa*.

Then there is annual *Tarbiyyati Ijtima'a* of Jama'at Holland which is starting today and will continue for next three days. Jama'at Ahmadiyya Switzerland is also holding a *Tarbiyyati Ijtima'a* starting today which will continue till 25th December. Majlis Ansarullah Indonesia is holding their *Ijtima'a* and *Shoora* starting from today. The first two

days will be devoted to *Ijtima'a* and *Shoora* will be held on the final day. Majlis Ansarullah Norway is holding their fifth *Majlis Shoora* on Sunday the 24th of December.

The Amirs of all these countries have requested to convey *As-salamo Alaikum* to the Jama'ats of the whole world and request for prayers for success of their gatherings and Allah bless them abundantly and which may be everlasting and not momentary.

The last request has been made by the Amir of Germany that I should once again remind the brothers about *tabligh* in today's Friday sermon because my past sermon had produced good results. This is a subject which is directly needed to be discussed. The Amir of Germany along with his colleagues has started shouldering the responsibilities of *tabligh* very diligently. He is visiting every *Jama'at* and group of *Jama'ats* and personally taking stock of

their *tabligh* programs. Thus a gigantic campaign has started in Germany in which Ahmadis of German *Jama'ats* are participating. He wrote to me and talked on telephone also that he desired me to say directly on the subject which will have healthy effect on their campaign.

This is a fact that there is little force in *Tabriks* of other people as compared to *Tabriks* launched by a Khalifa of Jama'at Ahmadiyya and people flock and rush spontaneously towards them. By the grace of God, this is also a proof and validation of the need of *Khilafat-i-Ahmadiyya* which can not be refuted either by reason or by example.

Throughout the world, no voice has been given the might by Allah that whenever it is sounded, not only it is spontaneously supported and obeyed in every corner of the world, but the whole body comes forward as if the story of submitting to Adam is being restated. I mean to say that apart from *shirk*, (polytheism) whatever *sajdah* to Adam is lawful, is related to *Khilafat*.

I have given the example also in these meanings. This was necessary for the true *Khilafat-i-Ahmadiyya* that Allah created the same tendency of submission which was for Adam in this sense. It meant that it was the submission to the voice of God, therefore, follow him and this is our vast experience.

I remember when I delivered the sermon wherein I tried to arouse the Jama'at of Canada, I received such a large number of letters from men, women and children that I was very much surprised. They begged pardon of their past lapses. Now there is a sort of excitement in the Jama'at. Every young and old is trying to find avenues of *tabligh* and a large number of them have already involved themselves in the task.

Therefore, from this point of view, the opinion of Mr. Abdullah Wagashauser, the Amir of Germany is quite appropriate. But you may call it a happy coincidence or divine plan that the verses I have recited were selected previously. Their turn was here at this place. The series of sermons being delivered about *Noor* (light), for which I had arranged the verses, and today's verses were under my view.

In these verses, *tabligh* has been mentioned. Now, in this connection, whether Amir Jama'at Germany did remind me or not, I was to discuss these verses in my sermon.

The first verse says that anyone who is being called towards Islam and he is telling lies about God, will never succeed. He is surely a wrongdoer. Therefore, if someone is calling towards God and says that Allah has sent him and converses with him also but on the other hand, people ask him to convert Muslim and insist on it, but he sticks to his claim, and suc-

ceeds, then surely he stands on truth. It is because Allah never favours the unjust who are never successful.

After asserting this proof, it goes on to say that this will come to pass but opponents will surely try to extinguish the light with the breath of their mouth which has been lighted by Allah. But conversely, *mun azlama* has been related thus that anyone who comes from God and is falsely incriminated and one may say that he is an impostor, or called a fraudulent person or telling lies about God, is surely the most unjust provided you are correct. Allah is sufficient to deal with him.

But if your claim is not correct, then your opposition to him is mere breath of your mouth and the lamp lighted by Allah can not be put out by mere breath of mouth. Do what you like, you will not succeed in stifling the voice which came from God whom you think to be an impostor.

This is the topic mentioned in the verse, "they desire to extinguish the light of Allah with the *breath* of their mouths. *But Allah will perfect His light even if the disbelievers hate it.* It means that disbelievers may not like it, but it will serve them no good. Here *Noor* (light) means the religion of Islam. Therefore, I had selected this verse to discuss which verse proves Islam as *Noor* (light) and in what meanings. As a result of it, what is the responsibility of

Jama`at Ahmadiyya regarding spreading of this light and what is the glad tidings that has been given in this regard.

The glad tidings are:

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

It means that it is Allah Who has sent Mohammad, the Messenger of Allah with guidance and true religion with the intention to positively prevail on all the religions even if the polytheists may not like it. Therefore, this prophecy was to be fulfilled during the time of Jama`at Ahmadiyya. It is because the verses in *Surah Al-Saff* are related to the prophecy of Jesus Christ and this subject is being discussed in its continuation.

As Jesus Christ had said that Ahmad, who was to come, is Mohammad (peace be upon him). But the same Ahmad had another manifestation that in complete obedience of the same Ahmad, dyeing himself in the same hue, a prototype was to come in the latter days. People would have said about him that he was an impostor. In these verses, the argument is given that if he is an impostor, how will God permit him to prosper. Opponents will say that he announced false claims, and we summoned him towards Islam also.

Therefore, this man who is being summoned is surely not the Holy Prophet Mohammad (peace be upon him). This verse is the positive proof as I have diverted one topic towards another, because no one ever summoned the Holy Prophet (peace be upon him) towards Islam. Therefore, in this verse, that magnificence of Ahmad is being mentioned which was to appear in the latter days. He was to claim that Allah had sent him to which people would have retorted that he was an impostor and a charlatan and they invite him to Islam.

But this was the man who was to be the protector of Islam, the most loyal servant, whom God would have chosen. Therefore, this prophecy has been magnificently fulfilled in detail in the form of Jama`at Ahmadiyya after the advent of the Promised Messiah.

Even today, when Maulvis are furious and publish letters in the press that they are inviting Mirza Tahir Ahmad towards Islam. Now this was the same thing which their ancestors did with the Promised Messiah in their time. This is the prophecy which is secured in the Holy Quran and is being fulfilled today as it was fulfilled a century ago.

The man whom you are summoning towards Islam is the same person who is the representative of Islam in the world. If you will come under his banner, only then

you will be called *Islami*, otherwise your link with Islam will be severed. You should understand its significance and if you won't, it will be to your own detriment. But you may do whatever you like, the final verdict of God will surely prevail. None of your attempt or design will be able to alter the divine plan.

These ignorant people think that they will be able to extinguish the light which is the divine lamp and has been illuminated by God. This is final and absolute decision of Allah which He will surely carry out. But what is the meaning of *Allah will perfect His light*? From here we should proceed further in our discussion.

First thing is that the light, the light of Islam, which descended in the person of the Holy Prophet and in the form of the Holy Quran became the two names of the same person. That light was completed in the shape of its attributes. Now what is the meaning of fulfilment of *Noor*? This is the second meaning which Allah has explained in the next verse. It means that this *Noor* is complete, but the completion has other meanings too. One meaning is that it should subdue all other religions. It may envelop the whole earth and no place should be left where this *Noor* has not radiated

This is one of the meanings of completion of *Noor* and Allah says:

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

In what form this superiority was to take place? It meant the superiority of The Holy Prophet (peace be upon him) and his *Noor* which was to take place over other religions. But now after fourteen centuries, that unlucky part of humanity which is refuting Islam and its *Noor*, is numerically much more than Muslims.

The number of Muslims in the world is not more than 25% of all the inhabitants of the world. So far, Islam has not subdued other religions. How was it destined and by whom it was to be. In this connection I would like to present some references of the past saints so that I may explain my point with references of those saints of whom no Mulla dares to contradict and whose sanctity is admitted by them.

Hazrat Maulana Mohammad Isma'eel Shaheed is very much revered in India and a large number of people in Pakistan and India believe him to be a great saint and *Mujaddid* of his time. He says:

It is obvious that this religion was started by the Holy Prophet (peace be upon him), but it will be completed at the hands of Hazrat Mahdi. (*Mansab-i-Imamat*, by

Maulana Mohammad Isma'eel Shaheed p. 70, printed at A'eena-i-Adab, Chowk Meenar, Anarkali, Lahore, 1967.)

The glad tidings mentioned here is linked with the time of *Mahdi* and this time of fulfilment will be in his days.

Hazrat Imam Fakhruddin Razi (peace be upon him) writing about a tradition says:

It is related by Hazrat Abu Hurairah (peace be upon him) that there is a promise in this verse that Allah will grant superiority to Islam over all religions and this promise will be fulfilled during the time of the Promised Messiah and *Sudee* says that this promise will be fulfilled during the time of Promised Mahdi. (*Tafseer Razee*, Part No. 16, while doing *tafseer* of Surah Taubah on p.40 discussing the word *hazaa* under the heading *al-wajha-al-thanee*)

Thus, the greatest *Mofasssareen* (exegetes) saints of their time, who lived hundreds of years ago understood the meaning of this verse that this promise will positively be fulfilled during the time of the Promised Messiah or the Promised Mahdi.

Then, it is written in *Tafsir Rooh al-Ma'aani*:

Majority of exegetes concur that this promise will be fulfilled

during the time of the Promised Messiah. (*Tafsir Rooh al-Ma'aani*, Part 10, Surah Taubah, p. 77, under the said verse).

But the actual words that are written are: *'inda nazool Eesa 'alaih assalaam*. But the translator has written *Masih Mau'ood*. This means that it has been translated by some Ahmadi and according to him, *Eesa* and *Masih* are the names of the same person and as the term *Masih Mau'ood* is prevalent, he translated as such. But according to me, this method of translation is not correct. The translation must be verbatim. In the definition, it should be explained that as the former *Masih* has died and the *Promised Messiah* will be like him, therefore, we are justified to conclude that this prophecy relates to the Promised Messiah.

(Therefore, in future, when these translations are presented, please see to the correction or do it. This translation is not done by me and was done some time in the past which has been picked up by our Private Secretary.)

So, the translation that most exegetes agree is, that the supremacy of Islam over other religions will be after the descent of Jesus Christ. Now whether they believe in The Promised Messiah (peace be upon him) or not, they will have to agree that this promise relates to the Messiah who is to come. As we know and believe that the Christ who was to come

has already come, therefore, this testimony has proved true for us. Therefore, it is the duty of every Ahmadi that he should discharge his duties due to the fulfilment of the prophecies in the person of The Promised Messiah (peace be upon him).

It is written in *Tafseer Qurtabi*:

Hazrat Abu Hurairah and Zuhak say that this promise will be fulfilled at the time of descent of *Masih* and Sudee says at the time of appearance of Mahdi. (*Tafseer Qurtabi*, Part 8, Surah Tauba, explaining this verse, p. 131)

Now, I revert to my previous topic. Allah has committed, "I shall fulfil My promise", or will complete it. To fully complete it, He had made the Promised Mahdi and the Promised Messiah as its means since creation who was to receive this honour in the subordination of the Holy Prophet Mohammad (peace be upon him) and this promise was to be fulfilled in his time. By fulfilling this prophecy, his followers should achieve the goal of their creation.

Jama'at Ahmadiyya has a goal which is to complete the *Noor* of Mohammad Mustafa (peace be upon him). This is in the sense that I have defined above i.e. to make it supreme over all the religions and not on a single religion. From this point of view, the spreading of this *Noor* is destined to be through us and it is not possible till we have a share in it.

This is not a discussion of supremacy through argumentation. The supremacy of *Noor* is something separate and that is why it has been presented with reference to the *Noor* of the Holy Prophet (peace be upon him) because The Promised Messiah has repeatedly explained that *Noor* of The Holy Prophet (peace be upon him) is everlasting and is alive even today.

When we say that the Holy Prophet is a Living Messenger, we do not say in the meaning of the polytheists, but in the meaning of the true statement that has been said in the Holy Quran about his status.

What is that *Noor* that will be supreme? That is the name of attributes which I have proved in my past sermons with references of the Quranic verses. The attributes of God Almighty which shone in the person of the Holy Prophet (peace be upon him) that he became *Noor* personified and this is the *Noor* which will gain supremacy. There is no controversy of arguments about it. This *Noor* is the *Noor* of character. When this *Noor* shines, it grants light to the eyes of onlookers. It transforms dark into light and nights into days.

There is another verse which sheds light on the subject in the following manner. The verse says:

Can he, who was dead and We gave him life and made for him a light whereby he walks among men, be like

him whose condition is *that he is* in utter darkness whence he cannot come forth? Thus have the doings of the disbelievers been made *to seem* fair to them.

So think and say that he who is dead, whom We gave life and made for him a light whereby he walks among men, can his example be like the one who stumbles in the dark whence he cannot come forth? Therefore, the *Noor* of Mohammad The Holy Prophet, the news of whose supremacy, has been given is explained thus that it has the capability to give life to the dead. When Allah gives life to this kind of *dead*, he grants him the *Noor* and he takes it to the people and everyone recognizes him due to it. This is the *Noor* whose dominance has been promised.

Therefor, if Jama'at Ahmadiyya has to do *tabligh*, they will definitely have to partake of this *Noor*. This is our duty assigned, a duty from which nobody is excepted. Small children can also do *tabligh* according to their capacity and they actually are doing it. By the grace of God, their innocent talk deeply impresses other children. But I have noticed that those who keep on arguing with prejudiced Christians, mostly do not achieve happy results. But those who influence due to their character, have a favourable impression on these children. They call them to their homes and then they become changed people.

They develop love for Islam from the very childhood.

Only yesterday some school children came to see me. Three of them were Christians and three Ahmadis. The Christian children said that Ahmadi children were their friends and seeing them, they also had a desire to see me. I was surprised to see them and found their way of talking and their behaviour was very refined. It seemed that they had already formed a link. Therefore, children also have capacity to do *tabligh*. Due to their good deeds and good model, they can bring light to their environment provided they themselves are in light. Therefore, the important condition is light.

When *Noor* is the condition, then whatever distance you will traverse, will be the journey of *Noor*. Wherever, you will go, you will be granted power to quicken the dead as Allah has said, that it is Allah Who does this thing. When a dead is quickened, he gets *Noor*. Therefore, there are two aspects in it which I place before you.

The German Jama'at has repeatedly raised the question as to how to do *Tarbiyyat* of these people. They have already taken a lot of effective steps. But the main step of *Tarbiyyat* is the same that has been mentioned in this verse and that is that if you will quicken someone with the *Noor* which has been granted to you by God Almighty, then the quickened person will surely partake of that *Noor*. But, if you will try to do it

with argumentation, then with its blow, he can be distanced also. But if someone gets *Noor* of Allah, he can never move away.

Therefore, at first, develop in you that glow, and enlighten your demeanour with which you have to conquer the world. Be a lighted lamp seeing which, people should throng like the *Parwanas* rushing to the lighted lamp out of their hollows. Allah grants wings even to those who do not know flying. They develop so intense love for that *Noor* that they rush towards it and even sacrifice their lives for it. (Literally *Parwana* is a symbolic term in Urdu for a moth compared to the lover who rushes towards the burning lamp, which is its beloved and hovers around it and ultimately gives his life by throwing himself on the flame i.e. its beloved).

As a result of love for that *Noor*, which is generated in their hearts, such children are born who grow and develop and become source for their everlasting life. The arrangement of their birth is linked with this *Noori* love.

So, you will also have to become the *Noor*, that moths spontaneously rush towards you. No voice can divert their direction from the lamp towards which they are rushing. It is impossible that some instigators or doubters create qualms in their hearts that the lamp will burn them and it was something dangerous, and they will have to offer sacrifices and better not go towards it.

But let others do what they like, they have to go towards the lamp. As the dwellers in the dark, who have capability of recognizing the *Noor*, have a bond of love which overcomes all sorts of argumentation. In this connection, I would like to recite before you an Urdu verse which is beautiful and very convincing and it says:

O you preacher, did you say I should not go in the alley of my beloved?

No! I am ready to be humiliated by the public, but I shall surely go there.

Therefore, my reply to those who say that a Maulvi dissuaded them, or the Turk Ulama deterred them, or Afghan Ulama obstructed them, or the Ulama who knew Bosnian or Albanian language inhibited them, is that if they do *tabligh* with the *Noor* and temper the *Noor* of their disposition, then there will be no one who could dissuade them. They will be like the lover of the verse who said:

No! I am ready to be humiliated by the public, but I shall surely go there.

By the grace of God, such people have come, that on the one hand, such negative news are received, but on the other hand, such positive and heart warming news are coming and such incidents are conveyed to me that Ulama approached new convert Bosnians

and tried to stop them, but they replied, "From whom you are stopping us? Beware never come to us. We have seen the light and have found what we were exploring. Do what you like, but we shall not revert. We shall surely go with them".

These are the people, who are preparing others to march with them. The more are the shouts, "*Do not go, do not tread that path*" more is the trend of coming towards this way. Those who have seen the *Noor*, who have tasted the *Noor* of Ahmadiyyat, their world has changed. Their signs have also changed. One is surprised to meet them. Some are so loyal that it seems that they are well trained or born Ahmadis. Some exceed even these people.

Noor has the capacity to quicken, because it is *Noor* of Mustafa. If it is not *Noor* of Mustafa, it is meaningless and worthless. *Noor* of Mustafa, will after all have to be taken from Mohammad Mustafa the Holy Prophet (peace be upon him) alone. This is the same *Noor* which has been mentioned in the Holy Quran at another place that it uniquely glowed in the representation of God. He was the sole person in whom Allah's *Noor* glowed and in a twinkling of an eye, it shone in families about whom God had decided that He will keep on always increasing their rank and status.

This era has once again returned and the same *Noor* will win whose victory we witnessed in the

past. This *Noor* had the capability to multiply. The same capability is alive today because that *Noor* is alive. Therefore, grasp it and the obstacles in the way of your *tabligh* will vanish from your way.

Only yesterday, I have received a letter about a lady who is illiterate and does not know reading or writing. But she has accepted Ahmadiyyat as absolute truth and since then she has fallen in love with it. She is doing *tabligh* in the whole town. Similarly, Amir Sahib of Germany had introduced a Bosnian lady and we are receiving news about her that she has fallen in love with the *Noor* of Ahmadiyyat and Islam and is busy spreading this *Noor* all around.

Therefore, you should light lamp from another lamp and this secret has been conveyed to us by the Holy Quran. If you convert someone to Ahmadiyyat who possesses no insight and had not fallen in love by seeing other lamps, and it is you who have pulled him under the lamp, there is no guarantee that he will always remain with you. If someone comes and dissuades him to go away from the lamp, he will accompany him.

But a lover can not be distanced. He who saw the light and shared it and glowed with it, he pulls others also. Therefore, this is the lesson of genuine *tabligh* taught by the Holy Quran which has been linked especially with the Promised Messiah and his *Jama`at*. It is said that if you understand this

secret, you will surely prevail, because it is God's verdict that the *light* of the Holy Prophet Mohammad is going to dominate over the whole world. Therefore, you should pay attention towards *tabligh* from this point of view.

I would like to tell you that Generally speaking, by the grace of God, *Jama`at Ahmadiyya*, Germany is getting extraordinary chances of *tabligh*. There is another aspect of lighting one lamp from another. By looking at a preacher, (*Da`ee ilallah*) some one else gets the *Noor* and himself becomes (*Da`ee ilallah*) and looking at him others also go on joining them and this work is being carried out on a large scale. But still I think that among them, there is a large number who have not fully participated. If at all joined, they have not buffed themselves so much that they may be called reflectors of the *Noor*. Therefore, simultaneous attention must be paid from both aspects. Be such lamps which may not demand proof or argument. Proof itself is light, but it concerns another topic about which I shall *Insha Allah* talk later at some proper time.

The genuine proof is also *Noor*, but the *Noor* which is being discussed here is the *Noor* of the person of the Holy Prophet Mohammad (peace be upon him). It is said that *He may cause it to prevail over all religions*. The unjust are trying to extinguish the *Noor* of this and are spreading rumours against it, and trying to blow it

out with the breath of their mouths. They know not that this is Allah's *Noor* and He has lighted it and He is going to make it dominate and no power on earth can thwart it.

When I talk about *Noor* from this point of view, it is the primary source of *tabligh*. Therefore invoking *Darood* on the Holy Prophet, pray from Allah the Almighty to grant us also a portion of the attributes of the Holy Prophet according to our strength and capacity. Grant us the attributes of the Holy Prophet that glowed in his companions so that we may also shine like them. Grant us the strength to do this splendid job in our time that we may dominate the *Noor* of religion of Hazrat Mohammad Mustafa (peace be upon him) over every other faith.

This is such a gigantic project that thinking of it, hair stand on ends. Perhaps, such a grand project has never been entrusted to any other people in subordination of any prophet, as it has been entrusted to us, the Jama'at Ahmadiyya, in the servitude of Hazrat Mohammad Mustafa, who are his slaves. We are required to change the world and revolutionise it and change every dark into light and make it shine so much that world is forced to admit that this *Noor* has spread in every nook and corner.

This is the final *Noor* of Mustafa for whose domination, we the crazy ones have been chosen. As

long as we do not develop craze in us, we can neither understand the topic of love nor can we generate in us the hue of *Parwana*. You might have noticed that when a *Parwana* burns itself, it consumes in the form of *Noor* in the shape of producing a tiny light. Therefore, even if you have to sacrifice your lives, burn yourself in the *Noor* of Mohammad Mustafa and be proud of it because this *Noor* will become everlasting for you after your death. Therefore, *Noor* can not be helped which is the best way of *tabligh*. May Allah grant us strength to do it.

After this message, I want to place briefly some things before you about MTA. I will talk about it in detail at some other time. But this is some thing important that conspiracies were going on against MTA for the past some time and gigantic efforts were being made that we may be stranded and even if we wanted, we may not be able to get a replacement. But this is also a divine favour and it also concerns *Noor* that when Allah sees circumstances of which we are unaware, then He jolts and diverts their attention to make alternate arrangements.

It was a year ago when Allah put some uneasiness in my mind that the present system can not be trusted and Jama'at Ahmadiyya can not be left to a single person's discretion. Therefore, immediate alternate arrangements must be started. Apparently, hurdles were like striking against a rock. But I had firm faith and am still certain

that this is a divine organization. Difficulties may be insurmountable, but our duty is to strive according to our limits. Then it is up to Allah to open up avenues for us.

So did it occur. At every hurdle, an avenue opened and pursuing it, some difficulties cropped up. Then some other avenues opened up till those challenges that were breeding like insects inwardly, which were ready to explode like germs. But Allah solved our problems before their emergence. When things will be finalized, I shall let you know what will be its future procedure. For the present, suffice it to say that there are difficulties at the time of change in every organization like the teething problems. But if the post problem era is much better than pre-problem time, these hurdles look to be very tiny.

Therefore, rest assured that Allah will change the present system into a better one. Please keep on praying also for it and the Jama'ats on whom there are some obligations they should fulfil them also.

I hope, by the grace of Allah, this arrangement will prove much better with global advantages and in future, we shall be able to carry on our programs satisfactorily. The complaints of closing of transpondents, converting to some other program, changing the sermon into some other program, voice disconnection, sudden swinging of everything for which

direction of antennas had to be changed or interrupting the religious programs with dirty Indian songs etc. were complaints that had become unbearable.

Therefore, after prayer, trusting in Allah I decided that either these complaints will have to be removed or television should be discontinued for some time. Trusting in God, that He will provide better arrangement, our team got opportunity to make fruitful efforts and our new arrangements have been finalized. Maybe we may have to face some temporary gaps like we shall have to content ourselves for three hours instead of twelve for Pakistan and other Asian countries. But it will not be for too long. May be it will be for three or four months and not more.

After this, new arrangement will compensate the past trouble and *Insha Allah* twenty four hour programs will start instead of twelve hour. Therefore, remember that God granted us so many blessings, and if some thing bitter has to be tasted, we should bear it with patience and feelings of gratefulness. There should not be heaps of complaints

Even now, I received complaints from a number of countries of "what has happened, voice has stopped, obscene films have starting showing up". I wrote back to them that they had good intentions, and the spiritual table which God had set for them, of which they are habituated must

continue un-interrupted. But they should not be restive so much that it should transform into ungratefulness.

Let me relate to you story of a king and his slave who had risen to the rank of a minister. He was very dear to the king. But the jealous used to complain against him. Once the king resolved to decide it for good as to who was good and why. In the full court, he gave slice of a cantaloupe about which he had ascertained that it was extremely bitter and unpalatable. Some times, the fruits do become bitter on their vines if they are not irrigated in time. When the slave received the slice, he ate it and enjoyed it fully. He profusely thanked the king for his favours and generosity of offering him the fruit and ate the whole of it.

He presented the second slice to the chief of other group who used to criticize him. On the first bite, he threw it away and did not even regard the court etiquette saying that he had never eaten such tasteless and bitter fruit in his whole life.

The king said, he knew all about it. "Look at this minister, and the slice from the same cantaloup was given to him but his reaction was quite different and contrary to yours." Then he turned towards the slave minister, "What was the matter that you exhibited no unfavourable reaction while eating this bitter slice and ate the whole of it". He said, "Your Majesty!

Your favours are innumerable on me. I have relished sweet slices the whole life from you. I am not the wretch that if a bitter slice comes from you, I start spitting it."

Hearing this answer, the king addressed the other group saying, "Look, this is the difference between you and this slave minister. It is the grateful who are granted the greatness and nobility. Therefore, all the favours granted to us by God, were not due to our deeds. Ignorant are those who think that it was due our efforts that those favours were granted to us. It is God, Who is the Master and All Powerful. He is to shower his blessings and favours from wherever He likes.

If temporary trials come, we should remain steadfast and be grateful to Him. We should give thought to the fact that how great was His blessing and now, if it is not there, how uneasy we are. Then we shall come to know how blessings are appreciated. Your mind should be diverted towards the fact that we have spent such a long time in ungratefulness and did not feel what Allah had granted to us. When His blessings will descend will be limitless.

I have already stated that no power on earth can stop the divine graces from us. This is the verdict of God. This lamp can not be put out with the breath of mouths which has been lighted for the supremacy of the religion of Mohammad Mustafa.

We Need Unity, Solidarity And Enthusiasm

Following is the first speech of Hazrat Maulana Nuruddin Khaliftul Masih I, on December 26th, 1908 at Jalsa Salana when he became Khalifa after the sad demise of The Promised Messiah on May 26th, 1908.)

What we really need is harmony and it can only be conserved by unity through an Imam. Again this unity is not sufficient at a single particular time. For example, if we came together and joined in the *Fajr* prayers, should we not join in *Zhur*, *Asr*, *Maghrib* or *Isha* prayers? Again what is the need to gather on Fridays? Then why gather on *Eid* and also at the time of *Haj*? You had your breakfast in the morning then why serving of lunch at noon? When these things are to be repeated on such occasions then, they are needed in unity and harmony as well. I am explaining these things to you that now when our Imam has passed away, even then we need the same unity, solidarity, collectivity and an ardent spirit.

I ask you why did you gather here? Every one must have thought where is the need to go there? It is bitter cold! Some are sick in the family! Cough starts with a little cold! You sleep on

comfortable beds at home, but at the gathering you will have mere straw beds on the ground. Despite all these difficulties, you must have given good thought to come here for the gathering.

Did you come here to look at my authority? There is no doubt that you do understand the need of gathering, and one appreciates it for himself also. People coming from outside understand for themselves and for inhabitants of Qadian for themselves.

I would like to tell you about myself that I am well versed in a science with the help of which I can comfortably earn my livelihood. Then why did I leave everything and came here? Let me tell you that I came here to learn the Holy Quran; the love of *la ilaha illallah* brought me here. Quran is my nourishment and I shall die if I do not get it for even twenty four hours. This was the only desire that brought me here. Otherwise, God had given me the best provision for so many years. He gave me every thing for seventy years, would He not have given me for some more years?

My advice for you in whatever I have told you is to stand firm on

la ilaha illallah, keep on praying, be steadfast and firm, love the Holy Quran and please Allah the Almighty. If you could please Allah, everything will be alright.

There was a saint among the *Soofis* who has written that there are varied times on a *Saalik*. A time comes when Allah tells him not to ask any thing. Then a time comes when He tells him to beg of Him. Every angel puts in the heart of the man (asked of) not to give him. In this it is told that it is Allah alone from Whom we should solicit.

I pray for you with anguished heart that you get strength from the Holy Ghost, you may be spared of spiritual and physical ills, and flourish and prosper in the world. And this is the pain which He caused in my heart for you and granted me this holy and lofty rank. For myself I pray that *Allah open my heart*. I also pray that my advisers be those who strengthen my flanks, but this should be only to please Allah. I wish that there may be preachers among you but for which I am very sore and they should be sincere, and knowing the true path and not be lazy and sluggards. (*Badar*, 7th January 1909 pp. 4-5)

Hazrat Maulana Nuruddin

Our First Khalifa

Baarakzai

As this issue of "Ahmadiyya Gazette" is devoted to Khilafat and is *Khilafat Number*, we are giving some biographical data about Hazrat Maulana Nuruddin, the first Khalifa of Jama'at Ahmadiyya after the sad demise of The Promised Messiah (peace be upon him). The death of Promised Messiah was quite sudden and unexpected as he was in good health twenty four hours before he passed away and no one expected that tragedy will strike in a few hours.

According to his own autobiography, Hazrat Maulana Nuruddin was born in 1841 and thus he was about six years younger than his master, Hazrat Mirza Ghulam Ahmad, the Promised Messiah. He belonged to *Bhera*, a small town in the south western Punjab, now a province of Pakistan. His father's name was Hafiz Ghulam Rasool who was a distinguished scholar. His mother was also a well read lady, especially in religious lore. They provided good education to all their children. The family commanded great respect in the area.

Hazrat Maulana Nuruddin was the youngest of seven brothers and two sisters. His father loved long walks, but his mother did not walk very much. Hazrat Maulana Nuruddin also was not fond of walking. He thought that perhaps he inherited this trait from his mother. As mentioned earlier, his father loved knowledge very much, therefore, while sending Huzur to acquire knowledge, advised him to go so far away that the family may not know his whereabouts. But, he whispered in his ear not to tell this to his mother.

He learned verbatim recitation of the Holy Quran from his mother. He learned a number of lessons of *Fiqh* (Jurisprudence) also from her. But his father also gave him some lessons in this science. His mother and father were strictly against corporeal punishment. In his early age, following were his teachers who had deep influence on his life:

1. His mother and father
2. Munshi Mohammad Qasim - Persian

3. Mirza Imam Vervee, in calligraphy
4. Hakeem Alah Deen
5. Haji Mian Sharfuddin
6. Sultan Ahmad, his elder brother - Arabic
7. Hakeem Alah Din Lahori - Arabic

When he was 17, he was admitted in Teachers Training School at Rawalpindi. As he was a brilliant student, he made rapid progress in his studies. He got very good marks in the final examination, therefore, he immediately got an appointment as headmaster in a school in Pind Dadankhan (a town in his home district) where he worked for four or five years. But due to some unknown reasons, he left the job and came back to Bhera.

An interesting incident during his stay at school, may explain how much and deep trust he had in Allah the Almighty even at that young age. One day, the Inspector of Schools came on an official

visit to inspect the school. When he arrived, Hazrat Maulana was taking his lunch, and did not stand up to greet him. He casually invited him to lunch, but he declined. The Inspector waited for the headmaster to hold his horse, but Huzur kept busy taking his meals. So the officer got down from his horse and asked him to hold his horse and tie it to some safe place. Huzur said, "Sir, better do it yourself. You did not accept my offer of lunch as you thought it to be bribe. If I tie your horse, you will then ask me to provide fodder for him. This also may not be taken as bribe".

The officer was offended and retorted, "Perhaps you are arrogant because you got excellent marks in examination and rely heavily on that little DIPLOMA you possess". Hearing this, Huzur asked his servant to bring that piece of paper and when he brought it, he shredded it to pieces before the officer and said, "Sir, this is not my God and here it lies". The officer was surprised and was also sorry for his remark.

Huzur has mentioned that after this incident, Allah supported him for sustenance throughout his life at every occasion. For further studies he went to Bhopal, Roheelkhund, Rampur, Lukhnow and Delhi which were considered to be great centres of Islamic learning. During these journeys, apart from learning the Holy Quran, Hadith and other branches of Islamic learning, he sat at the feet of renowned doc-

tors of indigenous medicine which is called Tibb-i-Yoonani in India and Pakistan even in these days.

When he completed his studies in these metropolises, he was an accomplished doctor, and a great scholar in religious knowledge. He then proceeded for advanced learning to Mecca and Medina and to perform Hajj. There he stayed for two or three years and studied from the celebrated teachers during his stay.

After his return, he wanted to start his private practice as *Hakeem* (indigenous doctor). But he got an appointment as the Royal Physician at the court of Maharaja of Jammu. He remained in his court for a long time. Before leaving the job, he learned about Hazrat Mirza Ghulam Ahmad and his visions and dreams. He was curious that there was some one with whom Allah also conversed. Therefore, he came to Qadian from Jammu to see him. But when Hazrat Maulana saw Hazrat Mirza Ghulam Ahmad, he was so fascinated and deeply impressed that he requested him to take his *bai`at*. But Hazrat Mirza Sahib declined saying that he was not permitted to take anyone's *bai`at*.

At this, Hazrat Maulana requested him that if at some future date, Allah grants him permission, he should be permitted to be the first to take *Bai`at*. This was the reason, that in 1889, when Allah permitted the Promised Messiah

to take *Bai`at*, Hazrat Maulana was informed about it and he immediately reached Ludhiana and was the first to offer his pledge of allegiance.

It is reported that his salary in the service of Maharaja was about fifteen hundred rupees per month and calculated at today's rate, comes to more than one hundred thousand rupees. But most of it was spent in the way of Allah, helping the poor, orphans and widows and service of religion. He never used to hoard any money.

At that time he was regarded as one of the leading Muslim scholars in India. But it is fascinating to read that throughout his companionship of the Promised Messiah, he did not write any book because the Promised Messiah was himself writing books. He was the most humble, loyal, devoted and sincere follower of his master. His whole life story is a wonderful tale of trust in Allah, how Allah favoured him at every stage throughout his life, his love for the Holy Quran, his passion for the disseminating its wonderful lore and complete obedience to his master, The Promised Messiah.

His stay at Qadian can be divided in two parts. One, his stay of fifteen years, during the life time of the Promised Messiah. Second is of six years of his *Khilafat*.

During his days of *Khilafat*, he would see the patients in the

morning, then he would give *Dars* of the Holy Quran or Hadith to his students and others who would like to come and attend. This was his office as well. He would dictate replies to the letters received from all over the country from the members of *Jama`at* and others. At that very place, he would issue orders about the activities of the *Jama`at*. Rest of the day was spent in giving *Dars* of the Holy Quran and *Dars* of Hadith to various groups.

In the female quarters of his house, he would give *Dars* to the ladies also in the morning. Hazrat Maulana Abdul Karim, a very loyal and dear companion of the Promised Messiah used to lead daily prayers in *Masjid Mubarak* and deliver Friday sermon and prayer in *Masjid Aqsa*. But when he passed away in 1905, Hazrat Maulana Nuruddin used to perform both the jobs. When Talimul Islam College was started in Qadian, he was appointed as the Professor of Arabic also which he continued for some time.

When Sadr Anjuman Ahmadiyya was founded by the Promised Messiah, Hazrat Maulana Nuruddin was appointed as its President. Once the Promised Messiah said that the opinion of Maulana Nuruddin should be considered as hundred opinions or votes. The Promised Messiah remained very busy in writing books, therefore, in its veneration Hazrat Maulana desisted from writing any books. During his life time, he wrote less

than half dozen books and one of them is "*Nuruddin*" which he wrote on specific orders of the Promised Messiah in reply to a book *Tark-i-Islam* by Dharam Pal, a Hindu Arya which he had written against Islam. The other well known books are *Tasdeeq Brahini-Ahmadiyya*, *Fasl al-Khitab*.

During his stay at Qadian, his earning came only from his medical practice and nothing else. But a considerable sum was spent on his personal expenses, expenses of his guests, helping the orphans and widows and buying books of which he had a craze. God alone knows where all this money came from. He always used to say, Allah provided him from where he did not even dream.

After settling in Qadian, he never went on any journey without the specific orders of the Promised Messiah. Following are his recorded journeys during that period, but they were under the orders or specific permission of the Promised Messiah.

1. He went to Jammu at the request of some courtiers of the Royal court of the Maharajah. During his stay, the Maharaja again offered him the post of the Royal Physician but he declined as he had not obtained permission from the Promised Messiah.
2. He went to Bahawalpur for the treatment of the Nawab of that state and he returned in a few days right after the Nawab was

well. But this is also recorded that Hazrat Baba Ghulam Fareed, the *Peer* of the Nawab Sahib had requested the Nawab to ask the Promised Messiah to send Hazrat Maulana Nuruddin to Bahawalpur for about a fortnight for giving *Dars* of Quran and Hadith in his court.

3. At the request of Hazrat Nawab Mohammad Ali Khan, the Promised Messiah sent him to Malerkotla to give *Darsul Quran* where he stayed there for about a year.
4. On the instructions of the Promised Messiah, he went to Lahore to read his (the Promised Messiah's) article in a meeting of Arya Samaj.
5. In 1905, the Promised Messiah went to Delhi and he sent for Hazrat Maulana to come and join him. Similarly, he accompanied him (the Promised Messiah) in his last journey to Lahore, where he died.
6. During his own Khilafat, he travelled to Multan concerning evidence in a law suit.

After the sad demise of the Promised Messiah, members of *Jama`at* who had gathered at Qadian, humbly requested him to be their *Khalifa*. But he hesitated and said that some other brother may shoulder this responsibility or a member of the holy family of the Promised Messiah be requested for this job. Even if Huzur's youngest daughter Sahibzadi

Amatul Hafeez who was only 4 years old at that time became the Khalifa, he would be glad to pledge his allegiance to her. But if the brothers insisted him to be *Khalifa*, then they will have to obey him completely. Every one submitted and he was elected as the first Khalifa.

The number of his pupils in the study of Holy Quran, Hadith and indigenous medicine may be counted in thousands. But one of his principal and beloved pupils was Hazrat Mirza Bashiruddin Mahmud Ahmad, who later became Khalifatul Masih II after his death.

Some Principal Events During His Khilafat

1. The land of Mohallah Darul 'Uloom was purchased.
2. Construction of magnificent buildings of Talimul Islam High School and its hostel.
3. Construction of *Masjid Noor*.
4. Construction and establishment of *Noor Hospital*.
5. Construction and establishment of *Madrassah Ahmadiyya*.
6. Maulana Abdul Wahid, a celebrated scholar of Bengal joined the Jama'at through whom thousands of people accepted Ahmadiyyat.
7. A newspaper by the name of *Noor* started its publication.

8. *Al-Fazl* a newspaper started its publication which is still being published after eighty five years from Rabwah (Pakistan) as well as London U.K.

8. Ahmadi missionaries toured a number of cities throughout India and gave lectures.

9. Ahmadiyya mission was established in London U.K. for which Khwaja Kamaluddin and Chaudhry Fateh Mohammad Siyal went to work as Ahmadiyya Muslim Missionaries.

The End

He died on Friday 13th March, 1914. About three years earlier he was returning from the house of Hazrat Nawab Mohammad Ali Khan on a horse. He was passing in a narrow lane when the horse bolted and got out of control. As a result of it, Huzur fell down and dragged a few yards on the ground. He was badly hurt at the temple. Medical aid was provided immediately, but the wound did not heal for a long time and developed into fistula or a running sour. In his terminal illness, the doctors diagnosed tuberculosis as the disease of which he expired.

He was survived by his wife Hazrat Sughra Begum and her following five sons and a daughter:

Abdul Hayy, Abdussalam, Abdul Wahab, Abdul Mannan, Mohammad Abdullah and Amatul Hayy. Another daughter, Hafsa

Begum who was the daughter from his previous wife, Fatima Bibi who was wife of Hazrat Mufti Fazlurrahman was also alive. Later, Amatul Hayy was married to Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II. Among the boys, Mohammad Abdullah died after six months and Abdul Hayy after a year of Huzur's sad demise.

During his illnesses, he used to appoint Hazrat Mirza Bashiruddin Mahmud Ahmad as Imam to lead the prayers. In his last illness also, Huzur appointed him to be the Imam.

His Wills

During his lifetime, he wrote three wills. First will was written in 1905, when due to severe earthquakes, he was staying in the garden of the Promised Messiah. He got very sick and could not come out for several days. This will was published in *Badar*, Qadian. The second will was written when he fell from the horse. One night he thought that the swelling was travelling towards his heart. He called for pen and paper and wrote on it only two words, "**KHALIFA - Mahmud**" and after securing it in an envelope gave it to one of his pupils. This will was not published in any newspaper. But the contents of the will became known to several people through that pupil. When Huzur felt better, he called for that envelope and shredded it. The third will was written a few

days before his passing away which is as follows:

Bismillah al-Rahman, al-Rahim;
Nahmadohu wanosalli 'ala Rasoolihil Karim.

I write, while I am in full control of my senses, La ilaha ilallah Mohammad al-Rasool Allah.

My children are still young. We have no wealth in our home; Allah will be their Hafiz (Protector). They should not be brought up like orphans and the indigent. Some loan may be provided to them and the proficient sons should repay it. Or my books and property are to be bequeathed for my children.

My successor should be Muttaqi, popular, scholar with good deeds, should treat well old and new companions of Hazrat Sahib, ignore their shortcomings, and forgive them. I was well wisher of all and he should also remain well wisher of every one. Dars of the Holy Quran and Hadith should continue. Wasalaam.

(Al-Hakam 7th March, 1914).

This was the end of a man, like of whom is born after thousands of years.

Love, Loyalty And Devotion Of Nuruddin

We are reproducing a letter of Hazrat Khalifatul Masih I, to his master and mentor, Hazrat Mirza Ghulam Ahmad, The Promised Messiah showing his love and devotion to him. In reply to such loving letters, the master appreciated him so much that he wrote pages after pages in his books eulogizing his loyalty and true love.

"Maulana, Murshadana, Imamana! (Our master, Our Mentor and Our Imam)

Assalamo Alaikum.

Reverend Sir, I pray that I perpetually remain at your service and get the blessings for which the Imam has been commissioned. If you allow me, I may resign from service and remain at your door day and night. If you command, I break all the worldly chords and roam in the world calling people to the *TRUE FAITH* and lay my life in this cause. I am annihilated in your way. Whatever I have, is not mine but yours.

O my mentor and my master! If all my wealth is expended in the propagation of faith, I win my goal. If the buyers of *Baraheen-i-Ahmadiyya* are restive due to delay in its printing, permit me to do the humble service to refund all the amount they have sent to you.

My mentor and my master! I, the humble one begs leave to say to kindly grant my humble entreaty which will be my great fortune. I wish that I may kindly be permitted to pay all the expenses of *BARAHEEN-I-AHMADIYYA* and later its proceeds to be spent on your needs.

My bond with you is the bond of Omar Farooq. I am ever prepared to sacrifice all I have in this way. I humbly request you to pray that my end be the end of the righteous."

(*Fateh Islam - Roohani Khazain vol. 3, p. 36*)

Mecca - The Honoured City

Hazrat Maulana Nuruddin

This is very true that where evil deeds are committed excessively and in abundance, divine wrath descends there. Where name of Allah is repeated and venerated, Allah sends down His favours in plenty. It is a proven fact from national traditions that *Baitullah* (Ka'abah) exists from times immemorial, but since the time of Patriarch Abraham, who was the progenitor of prophets, its annals are preserved that it has been the centre of nations and heart of their teaching site. It is known that no hour passes on this House of God during day and night when hymns are not chanted in praise of Holy God.

Mecca holds the living proof of existence of God and His attributes. It is said in the Holy Quran

Allah has made the Ka'ba, the inviolable House (Al-Maidah:98).

This means that Allah has made this house venerable. He made it a resting place for the people and a place of organization. He prescribed sacrifices to be offered here so that you may know that

there is a God and a Knowing and Well Aware Allah. This is because whatever was said has been fulfilled word for word.

I placed this argument before an atheist and he was totally confounded to hear it. Look at the residences of the people and their religious shrines. How magnificent was the city of Babylon. Today, no one knows where it existed. The Temple of Paramoon, where Alexander the Great used to come and offer his homage, and considered himself to be the son of its goddess, is nowhere to be spotted. Then there was the Temple of Aazar where Fire will not extinguish and no one knows where it existed. They were the holy shrines which have no vestiges anywhere in the world.

But about Mecca the honoured, Allah said at the time when it was a barren and desolate place that people from all over the world will come to visit this place. Sacrifices will be offered here and the magnificence and power of God will be manifested in this city. Centuries have passed over this prophecy. Terrific revolutions

swept the world. Kingdoms after kingdoms were destroyed and new ones came into their places. But the prophecy that was predicted about Mecca lives with glory and splendour and can be seen in its grandeur as it was hundreds of years ago.

How gloriously this proves the existence of Allah Who is the Knower and Him Who is Aware. Had it been a human fancy or a mental hoax, it would also have vanished like other huge and magnificent temples.

But no! These are the sayings of Allah the Almighty which are the living proofs of His existence in all the ages.

(Haqaa'iq al-Furqan
vol. 1, p. 318)

Citadel

Promised Messiah says:
I am citadel of these times and whoever enters this fort, will save himself from thieves, robbers and beasts of wilderness. (Fateh Islam)

al-Syed Hilmi al-Shaaf`iee

Baarakzai

The Promised Messiah (peace be upon him) had a revelation *the saints of Syria pray for you*. Here the word *Syria* includes the whole Arab world as interpreted at another place. One of them passed away on 12th February, 1996 in London U.K. He was our revered brother, Hazrat al-Syed Hilmi al-Shaaf`iee, an Egyptian scholar, a sincere and devoted Ahmadi. We had written in our previous issue that we shall be writing more in our next issue and the following is as promised.

First of all, we would like to place on record what Syedna Hazrat Khalifatul Masih IV said about him at the end of *Darsul Quran* on 14th February 1996. He said:

Lot of people might have seen him on our MTA program *Liqā m`a al-Arab* and people from all over the world used to write to me that he is a very dear brother. The program becomes lively with his presence. One feels ecstatic by looking at his face, his sincerity, his talk, his scholarly style and interpretation.

It was not only Ahmadis who complimented him, but non-

Ahmadis and other Arabs also used to write to me words of appreciation and praise. I would tell him that his mode of expression was very lovely and I enjoyed his translation so much and told him that no one else did it as nicely and I heartily enjoyed it. I would say, "I think that you get soaked in me and then translate what I say. He would cry at my crying and would laugh when I laughed. It seemed as if our hearts throbbed at the same tune.

Whatever emotions I put in my words, he would put the same in translation. His voice was raised and lowered with sentiments which was a special gift of God to him. Then he produced the same emotional expressions on his face, which showed anguish and delight at the proper time. All this has brought a new chapter in the art of translation. I do not know anyone else, who could create the same expressions on his face along with the selection of words with the speaker. I know several interpreters in Germany, but Hilmi had his unique way

of expression. That was the reason that he was so popular around the world.

Continuing his speech, Huzur said:

Some time back, he had to go for some personal problems back home in Egypt where he had severe cardiac arrest for the first time. But he insisted that he must go to England. The doctors refused to give him permission to travel saying that his health did not permit him to undertake a journey. But it seems that he put so much pressure that doctors had to agree to give him travel permission to go to U.K.

While in Egypt, his condition was that when he watched *Liqā`a ma`a al-Arab* program on MTA, he would weep and say, "I wish I could go back and would sit by Amirul Momineen's side and translate myself". He had deep love for this job. Similarly he loved service of the faith. He was in front ranks in work of translating like the translation of

Tafseer-i-Kabeer and other similar jobs.

The weekly *Al-Fazl* International London writes in its issue of 23rd February, 1996 that on 12th February 1996, he came to the office of the Private Secretary to see Hazrat Khalifatul Masih where he had a severe heart attack due to which he passed away.

After the *Darsul Quran*, Huzur personally went to the Jama'at's Guest House across the road at 41, Gressenhall Road. He saw his last remains and lovingly kissed him. Then he shared carrying his coffin and brought it to Fazl mosque and offered his *Janaza* prayers before *Zuhr* prayers in which large number of Ahmadi brothers took part. Afterwards he was buried at Brookwood cemetery and after burial, last prayer at his grave was offered by Mr. Aftab Ahmad Khan, the Amir of Jama'at Ahmadiyya U.K.

Giving his short life sketch, *Al-Fazl* writes as follows:

He was born on 21st March 1929 at Cairo (Egypt). His father was a cleric and a staunch *Wahhabi*. He grew up with the same ideas, but he had vast religious study and knowledge. After graduating in science at Cairo University, he was employed at *al-Azhar* University as physics and Mathematics teacher. After serving there for six years, he completed a two years degree course of Petroleum Engineering and stayed in different

Arab countries in connection with his service.

Al-Fazl International has written editorial note on his sad demise and we would like to translate into English some excerpts from the same for our English reading patrons. The Editor *Al-Fazl* writes:

I saw him about ten minutes before his death in his newly built flat (#45). He was very happy in his new home. I asked him as to how did he feel after climbing so many stairs. He replied, "I am very happy as I have come near Huzur. I need nothing now." He looked exceptionally happy. Same was with his wife and daughter. I had seldom seen so much excitement and delight on their faces before. He said again and again, "Now I have come near Huzur. This is paradise for me." He looked out through sitting room glass window and said, "From here, I will be able to see Huzur coming and going out". This was his heart's desire that he lived close to Hazrat Khalifatul Masih and sacrifice even his life for him.

I went to see him on Tuesday the 6th February at Islamabad as he was sick. As usual, he greeted me affectionately and said, "I stayed in Egypt for forty days and throughout these days I could not lie straight on my bed. I would sleep with my head on a pillow on my lap. But when I reached Heathrow Airport, authorities forgot to bring wheelchair for me. I walked the whole gap on the

terminal on foot. when I reached home at Islamabad, here I found my peace of mind. My wife asked me to lie down as I might have been fatigued. So, I went to my bed and lay down straight on my back. When my wife saw me lying straight, she was overjoyed to see me lying in that posture and immediately telephoned our children in Egypt that their father was resting while lying straight on his back after so many days."

On that day he also said, "Although my children are in Egypt, but my home is this. I am very happy and wanted to come here as early as possible. I wanted to live close to Huzur." Then I asked how did he feel at that time? He said in a voice choking with emotions, "Huzur sent an Ahmadi doctor to see me. Here are the medicines, Huzur has sent for me." Again I repeated that during his absence, Huzur remembered him. In Quran translation class, he would ask Brother Abdul Mu'min about him. Ahmadi all over the world were praying for him.

Then he started talking about *al-Taqwa* and said that if he could get Huzur's first Ramzan Friday sermon, he would publish it in that month's issue. It was getting late. But I asked him not to put so much stress on him and when his health improved, he could do it. But he said, "It's O.K. I shall translate it in one day and my daughter, Tahiyah will type it the next day."

(Continued on Page 28)

A Stunning Victory

Baarakzai

It was the year 1944. Arya Samaj, a dynamic sect of Hindus in India had announced celebrations of their Silver Jubilee in Delhi. They invited Hindu leaders and their religious scholars of repute for participation in their celebrations. One of these scholars was Dr. Sir Radha Krishnan, then Vice Chancellor of Hindu University, Benares. This is the same Radha Krishnan who after independence of India was later President of Indian Republic also.

In one of their sessions, Dr. Radha Krishnan addressed the audience in English and the topic of his speech was "Status of woman in Hinduism". I also went to listen to the speech of this great scholar. It was the first time that I had heard speaking so great a Hindu scholar speaking on a religious topic. His speech was very scholarly, the language erudite and the delivery excellent and extremely impressive. The audience listened to the speech as if birds were sitting on their heads.

Before the Jubilee celebrations, Arya Samaj challenged the religions of the world to have an academic contest in the form of a debate on dogmas and beliefs of Hinduism. One of the topics was,

"Transmigration of souls", another was "Vedas and other divine scriptures" and some more. Hearing this, Jama'at Ahmadiyya Delhi immediately sent their acceptance of a debate during the celebrations. The offer was accepted and the topic was "Vedas and The Holy Quran - a comparative study".

Anjuman Ahmadiyya Isha'at Islam, Lahore, commonly known as *Paighamis* or *Lahoris* also accepted the challenge and if I remember right, their missionary, Maulana Muzaffar Beg Sati' was nominated as their representative. Then there was a big mistake. No; it was a blunder, a big blunder. Sunni Muslims also sent their offer for the contest. Maulana Sher Mohammad, the Vice Principal of a celebrated *Madrassah* established in a big and beautiful mosque known as *Fatehpuri Mosque* was to face the Aryas on the topic of "TRANSMIGRATION OF SOULS".

First day of the contest was with *Paighamis*. Due to my other engagements, I could not attend the debate. But we heard that the debate was pretty good success for Muslims. The second day was the debate with Maulana Sher Mo-

hammad, on behalf of the Sunnis. The topic was very tough for the maulvi. I also went there along with some of my friends to hear the debate. Some other Ahmadi brothers were also there who had come to listen to the *Munazara*. Large number of students of the *Madrassah* had come to hear their champion mauling his opponent. The Arya representative was Pandit Ram Chandar, their national celebrated debater.

The debate started but just after the first or second speech, Maulvi Sher Mohammad's ignorance about the subject was fully exposed. Pandit Ram Chandar was challenging the maulvi repeatedly but he had absolutely no answer to give. He was just fighting a losing battle. The Muslim audience were dumbfounded who were listening to defeatist babbling of the maulvi and victorious shouting of the Pandit. We the Muslims had our heads fallen and we were drenched with the perspiration of shame, humiliation and disgrace.

On the other hand, Aryas were jubilant. Their faces beamed with joy that their champion was battering and mauling his opponent. They were repeatedly congratulating among themselves. Let me cut

it short that with great difficulty, the time was finished and we came out of the hall very much depressed feeling terribly humiliated. While going home, we heard the talk of the students and they were enraged at the defeat of their Vice Principal. They were cursing him. They were using every rough and disgraceful word for the maulvi. Then, they said that all of them should come the next day, as it was the day of battle with *Qadiani* maulvi. They firmly believed that Qadianis will surely batter and pummel the Aryas.

I frankly admit that I had never seen a Muslim scholar of repute so badly disgraced and humiliated that night in front of a non-Muslim adversary.

Next evening I reached Arya Jubilee Hall before time. I was quite young and strong those days and an office holder of Majlis Khudamul Ahmadiyya New Delhi. This was the reason that my duty was to sit near Ahmadiyya Stage and see that no harm was done to our representative who had come from Qadian. Hazrat Maulana Abul Ata came wearing a bright green turban and having broad smile on his face. I do not remember who was presiding on our side, but I vividly remember that Pandit Ram Chandar was presiding on the Arya stage. Their speaker was a renowned Arya scholar from Delhi who was a lawyer also. As mentioned earlier, the topic was *Vedas and The Holy - a comparative study*.

The debate started, and it became quite obvious in the very first speeches that the Arya representative was no match to Maulana Abul Ata. Muslim faces beamed with joy. They were congratulating each other and said that previous day's defeat had been avenged. In the second speech there were a couple of *Allaho Akbar* slogans which were tolerated by Arya President but very reluctantly. In the third speech, on the shouting of the slogans, Pandit Ram Chandar got up and firmly asked Maulana Abul Ata to ask his supporters to stop all that shouting of slogans, saying that this was Arya hall and they were responsible for keeping law and order. The debate must be listened to very quietly.

In reply Maulana Abul Ata said, "Pandit Ji! These slogans of *Allaho Akbar* are our common slogans. We both communities believe in the unity of God. We are not singular in believing in one God; you also believe the same one God. Why object to this innocent slogan? Let these slogans be shouted more vociferously." This, all the more raised the spirits of Muslims and enraged the Aryas. Now those Muslims who were reticent, also joined in raising slogans. The hall resounded with joyous slogans. Pandit Ram Chandar again got up and threatened Maulana Abul Ata that if even a single slogan was raised, the debate will be finished forthwith because, if Hindus got excited, there was the danger of violence.

Hazrat Maulana got up and asked the Pandit to at least tell Hindu public, what *Allaho Akbar* meant and even after knowing the meaning of the slogan, Hindus felt incited, the slogans will be stopped. But the Pandit was adamant and wanted the compliance of his threat. So Maulana addressed the audience, "O my Muslim brothers! By raising slogan of *Allaho Akbar*, we have proved that we are worshippers of One and only One God. We are here to honour His name only. You have heard the demand of Pandit Ji and do you want to raise the slogans or continue the debate?"

There was a unanimous answer from Muslim audience. "No slogans. The debate will continue". The debate started again. How the poor shattered Hindu debater could finish the debate, it was a scene worth watching. He could not answer to any argument or reasoning of Hazrat Maulana Abul Ata. He would sit down even before finishing his allotted time. He breathed a sigh of relief when the last speech was delivered.

Muslims were beaming with joy and exhilaration. I saw some Muslims with tears of joy rolling down their cheeks. They were congratulating each other. They smiled, they laughed, they hugged each other. After the debate, we made a cordon round Hazrat Maulana Abul Ata and came out of the hall where we waited for other Ahmadi brothers to come. Then suddenly I felt that someone

disconnected my hand joined with other Ahmadi young man and I saw Maulvi Sher Mohammad who came forward and shook hands with Hazrat Maulana Abul Ata, kissed his hand and hugged him, with tears flowing from his eyes. Then he emotionally, choking his voice said, "Maulana! Today you saved Islam and we Muslims". Again kissing his hands, Maulvi Sher Mohammad retired by the same way he had come.

I feel no need to repeat that while coming back what I and my friends heard from the students of the Madrassah. I had never seen in my life such a magnificent academic victory of a Muslim scholar over a non-Muslim scholar.

Gods Love

Once, Hazrat Ibrahim bin Adham saw in a vision that an angel was writing some names in his book. He asked the angel about those names. He replied that they were the people, whom God loves. Hazrat Ibrahim requested the angel to write his name among those who love Allah's creation.

Next night he saw the same angel with his book. Lo! He saw that his name was at the top of the list. The angel said that Allah loves those who love Allah's creation.

Discovery

Dr. Syed Rashid Azam, USA

Have you heard of a toad?
Jumping into a dry well
Crying with a frog in his throat

Discovery of a universe!
Billions of galaxies,
Billions of light years of earth

Spanning the black holes!
Is there life beyond?
Microwaves, Microchips and X-rays,

Subatomic particles,
Linking your genetic codes.
Yes, of course, infinity
Dimensions upon dimensions

Creations beyond comprehension.
God is sufficient for man,
If he could love his fellow man.

We are all from him
And to Him is our Return!.

Those who strive, find, and those who search, get. (The Promised Messiah in Baraheen-i-Ahmadiyya vol. 4)

A Lovely Daughter For Our Amir

We are happy to announce the birth of a lovely daughter Navaal Mahdi to our Amir and Missionary Incharge, Canada, Maulana Naseem Mahdi and his wife Mrs. Amatul Naseer Sharif on Saturday the 16th March, 1996.

Both maternal and paternal grandfathers were the distinguished missionaries of Islam and Ahmadiyyat. Her paternal grandfather was Maulana Ahmad Khan Naseem, the pioneer missionary of Burma and later the Supervising Officer of *tabligh* activities around Qadian and Rabwah. He would tour surrounding towns and villages doing *tabligh* himself and supervising the work of missionaries. Her maternal grandfather was Chaudhry Mohammad Sharif who worked in Middle Eastern Arab countries and then Palestine (modern Israel). He was a successful missionary in Gambia. It is interesting to note that Gambia is the country whose first head of State, Mr. F.M. Singhate was a devoted Ahmadi.

Our hearty congratulations to Maulana Naseem Mahdi, Mrs. Amatul Naseer Sharif and other members of the family on this very happy occasion. May Allah grant long, happy and prosperous life to the child. Amen.

Distinctive Features Of Islam

Mostafa Sabet

Speech delivered at Symposium on Islam at Mississauga on March 9, 1996

Islam, in general, means submission to the will of God and being in peace with Him. According to this general meaning, all religions can be called Islam since the purpose of all religions is to submit to the will of God and to be in peace with him. In my presentation today, I will not speak on Islam in its general meaning. I will speak on that specific religion which was brought in the world by the Holy Prophet Mohammad, (peace be upon him), and whose holy book is called The Holy Quran.

Islam has many features which are also found in many other divinely revealed religions. However, Islam has the distinction of having three principle features Perfection; Universality; and Divine Protection. I shall explain each of these three distinctive features in some detail.

Perfection

No doubt that the followers of every religion will consider their respective religions to be perfect. In fact, no one will follow a religion which he or she does not con-

sider to be perfect. However, perfection should not be a feature attributed to any religion by its followers. Perfection should be a feature claimed and explained by the religion itself. In this regard, Islam has the distinction of making such a claim. If a religion does not make a claim to perfection, then perfection can not be attributed to it. However, a claim to perfection remains just a claim unless there are reasons presented by such a religion to prove its perfection. Islam is a perfect religion for the following reasons:

Firstly, it is God who revealed it, is the One Who describes it as perfect. Thus it is not an attribute that was conferred on Islam by its followers. We read in the Holy Quran:

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (4:4)

Secondly, Islam is a perfect religion because it is the religion of truth. God says in the Holy Quran:

He it is Who sent His Messenger with guidance and the religion of truth. (9:33)

Truly, it is a Mighty Book. Falsehood can not approach it either from before or from behind it. (41:43)

All the historical events and scientific facts mentioned in the Holy Quran turned out to be true and many of the prophecies contained in it were also fulfilled. Other prophecies will be fulfilled in due course of time. The Holy Quran has been thoroughly examined by followers and opponents alike. None was able to prove that it contained any falsehood. Thus every thing mentioned in it, whether related to the past, to the present or to the future, is true. Consequently, it is indeed the religion of truth.

Thirdly, Islam is perfect because it is the religion accepted by God. He says in the Holy Quran:

And whoso seeks a religion other than Islam, it shall not be accepted from him, and in the life to come, he shall be among the losers. (3:87)

Fourthly, Islam is perfect because it is the last religion revealed by God. Religions before it mentioned about it but Islam did not mention that another religion will

come after it. In the Torah, God tells Moses, (peace be upon him):

I will raise them up (i.e. the Israelites) a prophet from among their brethren (i.e. the Ishmaelites), like unto thee (i.e. a prophet with a new religion), and he shall speak unto them ALL that I shall command him. (Deuteronomy 18:18)

Our Christian friends usually apply this verse to Jesus Christ (peace be upon him), yet Jesus says in John 16:12-13:

I have yet many things to say unto you now but ye can not bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into ALL truth.

The key word in these two quotations is the word ALL. Moses was informed that a prophet like him, not a son of god not a holy spirit, but a prophet just like Moses, will speak to the people ALL what God shall command him. Jesus says that he had so many things to say but he did not say them all because the people could not bear them at that time. He indicated that someone else will come after him who shall guide them to ALL truth. It is quite clear from these two quotations that what is meant by "ALL truth" is the religion of Islam which is described as the religion of truth and also as a perfect religion.

Fifthly, Islam is a perfect religion because it is in harmony with human nature. This argument is presented by the religion itself, not something attributed to it by its followers. Keep in mind that if a religion does not make a claim of having a particular feature, then no one has the right to attribute such feature to it. However, even a claim is made, then it remains just a hollow claim unless evidence is presented to support it. The Holy Quran says:

Set thy face to the service of religion as one devoted to God and follow the nature made by Allah - the nature in which He has created mankind". (30-31)

1. It does not compel any one to accept it. It says:

There is no compulsion in religion. (2:257)

2. It fulfils and respects the freedom of choice:

Say, it is the truth from your Lord, then let him who will, believe, and let him who will, disbelieve. (18:30)

3. It does not burden any one beyond one's capacity:

Allah burdens not any soul beyond its capacity. (2:287)

4. It is easy, simple with no complications:

Allah desires to give you facility and He desires not hardship for you. (2:186)

5. It is in harmony with reason. It does not preach mysteries that reason can not understand nor does it contradict human intellect. Therefore, it always challenges its opponents:

Will you not then understand? (6:33)

Therein, verily, are Signs for people who reflect. (13:4)

This is a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed. (38:30)

Sixthly, Islam is a perfect religion because it contains the perfect Law and the perfect code of conduct that is practical and is always good for all peoples and for all times to come. Let us take one aspect of the Law as an example: Justice, and its application. Some religions do not deal with all kinds of people with equal justice. Some religions divide human beings into categories, some belong to higher categories while others are considered to belong to lower categories. If someone who belongs to a higher category borrows money from a person who belongs to a lower category and could not pay his debt on time, no penalty is applicable to him, but if a person in a lower category borrows money from a person in a higher category and could not pay his debt on time, then it is the

right of the person who belongs to the higher category to put him in prison. Similarly, it is prohibited for people in the lowest category to read the holy book of that religion otherwise their tongue should be cut off and if they happen to hear some verses from that book, then molten lead should be poured in their ears.

In the Torah, the principal of justice is not applicable also to all people. Jews are permitted to take usury from non Jews but are forbidden to take it from other Jews. The Torah has divided mankind into two categories: Jews and Gentiles. Jews are considered to be a chosen race who have received all the blessings from God while all other human beings received nothing. They only lived like animals to eat and to die. The Torah also put too much emphasis on revenge: An eye for an eye and a tooth for a tooth. Christianity deleted the whole Law of the Torah, considered it to be a curse from which only the Christians have been redeemed as Paul says:

Christ redeemed us from the curse of the law, being made a curse for us. (Galatians 3:13)

Replacing the Law of the Torah, Christianity introduced some teachings proved to be impossible to put into practice as it is mentioned in Matthew:

If thy hand or thy foot offend you cut them off. (Matt. 18:8)

If thine eye offend you, pluck it out. (Matt. 18:9)

Whosoever shall smite thee on thy right cheek, turn to him the other also. (Matt. 5:39)

This should not be taken as a criticism to the Christian religion. The Church has acknowledged that these teachings are not practical. The Arch Bishop of Canterbury said during the War of the Falkland Islands:

It would have been a mockery if the Christian principal of turning the other cheek had been applied in the conflict over the Falkland Islands.

In Islam, Justice is for all, irrespective of race or blood relations. The Holy Quran says:

Verily, Allah enjoins justice and doing of good to others. (16:91)

And when you speak observe justice, even if the concerned person be a relative. (6:153)

Let not a people's enmity incite you to act otherwise than with justice. (5:9)

Islam enjoins justice and equity even when dealing with the offender. The Holy Quran says:

The recompense of an injury is any injury the like thereof; but whoso forgives and his act brings reformation, his reward is with Allah. (42:41)

(Continued in the future issue of Ahmadiyya Gazette)

al-Syed Hilmi al-Shaaf'iee

(Continued from Page 22)

During his talk, he said, "Just now I was listening to *Darsul Quran* of al-Sha'araavi, the Egyptian scholar on television and was thinking what do these poor fellows know about the knowledge and wisdom of the Holy Quran. Today the knowledge and wisdom of the Holy Quran has been granted to the Promised Messiah and his successors. These people are groping in the dark. *Alhamdulillah!* Allah has brought us in the *Noor* (light). Had there been no Ahmadiyyat, God knows, we also would have been groping in such darkness. If I could get the *Dars* notes soon, their translation should also be completed very soon."

He used to regret that he did not know Urdu language and whenever, I used to relate to him some incident of the Promised Messiah or his companions, his eyes became moist and said that he did not know such incidents before. If he could get them in English, he would translate them in Arabic. He was an embodiment of love and humility. He fully respected the organization of the Jama'at and would offer unconditional loyalty to Khilafat. He was sincere, devoted and served the Jama'at in every manner.

These were his lovable qualities which were enviable for us all.



HAZRAT MIRZA GHULAM AHMAD QADIANI
The Promised Messiah



Khalifatul Masih - I
Hazrat Hakeem Maulana Nooruddin (r.a.)

Information Package

**Ahmadiyya Muslim Jama'at,
Canada**

**20th Jalsa Salana
(Annual Convention)**

being held on

21 - 23 June, 1996

at

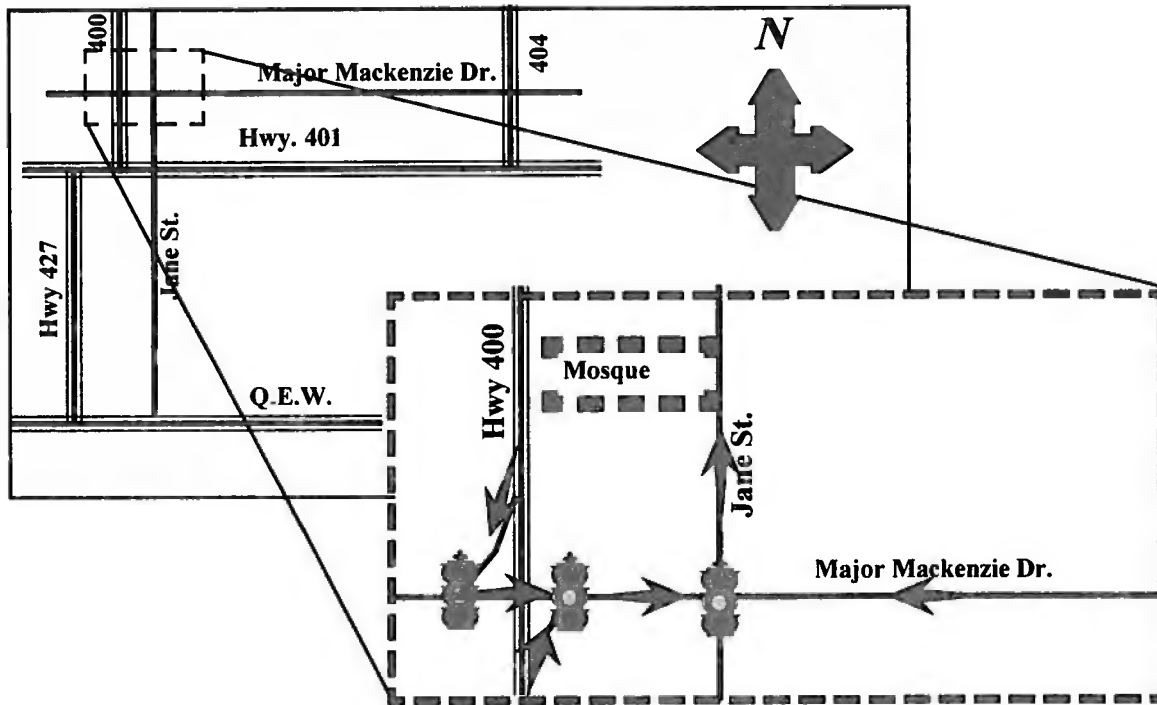
***Bai'tul Islam
Maple, Ontario***

Tel: 905-832-2669 Voice Mail: 905-832-9382

Fax: 905-832-3220

E-mail: canjalsa@islam.ahmadiyya.org

WWW: <http://ahmadiyya.org/canjalsa.html>



Directions



If you are coming from the

NORTH: Go south on Hwy. 400, take Major Mackenzie Dr. East, exit 35,

WEST: *From Windsor:* Go east on Hwy. 401, take Hwy. 400 North, take Major Mackenzie Dr. East exit, exit 35,

From Niagara Falls: Follow QEW (Toronto) to 427 North, take 401 East, take Hwy. 400 North, take Major Mackenzie Dr. East, exit 35,

EAST: Go west on Hwy. 401, take Hwy. 400 North, take Major Mackenzie Dr. East, exit 35,

... and then, go east on Major Mackenzie Drive to the first street, Jane St., and turn left (Esso gas station at corner). Go north 1.5 km. You can't miss it !

Objectives, Purposes & Blessings of Jalsa Salana

IN THE WORDS OF THE PROMISED MESSIAH (peace be on him)

“The major aim of the gathering is that the sincere members of the Jama`at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their God realization. One advantage is that meeting their friends will broaden their circle of brotherhood and it will strengthen the mutual ties.” (Asmani Faisla).

NOT AN ORDINARY GATHERING

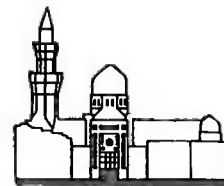
“It is essential that all those who are able to afford to travel should attend the Jalsa which is in so many ways a source of blessings. They should not mind minor losses in this way. God gives ample reward to sincere believers at every step and no hardship or trouble goes to waste (it is definitely rewarded by God). I should like to repeat that this Jalsa must not be taken like other ordinary gatherings. This is an affair that has been based on the succour of God.” (Ishtihar 7 Dec. 1891)

PRAYER

“I pray to God that He may be with all those who are coming to attend the Jalsa and that He may grant them great rewards and He may show mercy and His grace. O God! O You Who are the Greatest Granter, the Benevolent and Merciful, and the Remover of hardships, do listen to all these prayers of mine and grant us victory over our opponents, with great glaring signs, for, You have the power to do whatever You like. Ameen!” (Ishtihar 7 Dec., 1891)

Location

Bai'tul Islam Mosque, 10610 Jane Street, Maple, Ontario



The mosque is located in the city of Vaughan, north of Metropolitan Toronto. It presents a harmonious blend of the Islamic architecture from various eras and a modern infrastructure. With the entrance on Jane St., the 25-acre property extends to Hwy. 400 and contains, apart from the mosque, a 3-storey office building, playing areas, soccer field and ample parking

A detailed map is on page 2 and other travel information on page 7.

Registration



You must have a registration card in order to attend the Jalsa Salana. **Registration cards** must be properly displayed for entry to the Jalsagah.

Members of **Eastern Canada Jama'ats** (Ontario & Québec) are requested to collect their registration cards from their local Jama'at Presidents.

All other participants, who have sent in their registration, can pick up their cards from the **Registration Desk** immediately after their arrival.

Registration Desk hours:

Wednesday, 19 June	8:00 pm - 11:00 pm
Thursday, 20 June	9:00 am - 11:00 pm
Friday, 21 June - onwards	

Bai'tul Islam Mosque
Bai'tul Islam Mosque
Jalsagah (Convention grounds)

Transportation

Arrival & Departure



Transport will be available — on request — from and to public transportation terminals. Please contact Jalsa organizers in advance.

During Jalsa

Guests are requested to make their own transport arrangements to the Jalsagah and back during their stay. Pick-ups and drop-offs at designated points will be available for those using public transit. **Locations, timings and other detailed information is on Page 7.**

Accommodation



Jama`at Canada will provide residential accommodation to the guests of Jalsa Salana as follows:

- ✓ **With the members of Jama`at in Greater Toronto Area.**
- ✓ **Upon your request, in Hotels/Motels on payment. Rates are expected to be \$50 -\$59 per night plus taxes for a single room.**

NOTE: Guests are requested to kindly bring their sleeping bag/comforter with them if staying with members of the Jama`at.

A Registration Form has been issued and is included in this information package. Please send your form in by June 10, 1996.

Parking



Parking will be available inside the property, at the far end (beyond the mosque). Volunteers and traffic co-ordinators will inform you of overflow parking, if needed.

The permanent parking lots (immediately surrounding the mosque) are reserved for handicapped persons, special guests and volunteers of designated departments. Such cars will be issued special parking permits which should be displayed on the dashboard.

Please indicate on your registration form if you require a handicapped parking permit and/or a wheelchair.

Cars cannot be parked in any areas not designated as parking lots. Due to safety considerations, any vehicles parked on fire routes will have to be immediately removed. They can be tagged and towed away without any notice.

Hospitality



Lunch and dinner will be served during the Jalsa Salana from 19 to 25 June at the Jalsagah. Tea will be available all the time. However, guests are requested to have their breakfast at their residences.

The Registration / Reception department volunteers are there to assist you round-the-clock. If you have any questions or need any information, please do not hesitate to contact them. They will be glad to serve you.

Food Stalls

Snacks, soft drinks and other food items will be available, at reasonable prices, at food stalls set up by auxiliary organizations.



Medical Facilities

Medical teams will be in attendance at both the men's and women's *Jalsagah*. Members of Canada Jama'at are requested to keep their health cards with them. Foreign guests are advised to acquire Vacation Health Insurance policy in their countries, as medical care is expensive in Canada.



Translation

Simultaneous translation will be available in the mosque and the Jalsagah. Most of the programme will be in English. Designated areas where translation will be available will be clearly marked. If you require this service, please arrive in time to be assured of a spot.



Exhibition

Extremely interesting and informative displays about the history and achievements of the Ahmadiyya Muslim Jama'at will be available for viewing. Books, literature and other items can also be bought. It will be open during the day, when the Jalsa is not in session.



Co-operation

In the finest tradition of the Ahmadiyya Jama'at, all participants are expected to co-operate with the dedicated volunteers of the Jalsa Salana. Please follow their instructions and observe the signs and other rules of traffic.



Request for Prayers

You are requested to pray for the success of Jalsa Salana and safety of all the participants. May we all become the recipients of all the blessings of our Jalsa Salana!

Miscellaneous

Transportation Terminals:

If you require transportation to and from a transportation terminal, please specify on your registration form and, on your way back, notify transportation volunteers at the Jalsa.

The Toronto Metropolitan Area is served by one International Airport, **Pearson International**. A flat rate taxi service is available from there. The approximate fare to Bai'tul Islam Mosque is \$40.

Trains arrive at **Union Station** located in downtown Toronto. Buses arrive at the **Bay St. Bus Terminal**, also in downtown Toronto. The taxi fare from downtown Toronto to Bai'tul Islam Mosque is approximately \$50.

Toronto has a clean and safe **Public Transit** system. You can ride the subway from downtown Toronto to either the Finch or Wilson subway terminus. The approximate taxi fare from these stations to Bai'tul Islam Mosque is \$20 - \$25.

Some of the major taxi companies of Metropolitan Toronto are:

Yellow (416) 363-4141	Kipling (416) 740-2222	Diamond (416) 366-6868
Co-op (416) 364-8161	Crown (416) 750-7878	Metro (416) 363-5611

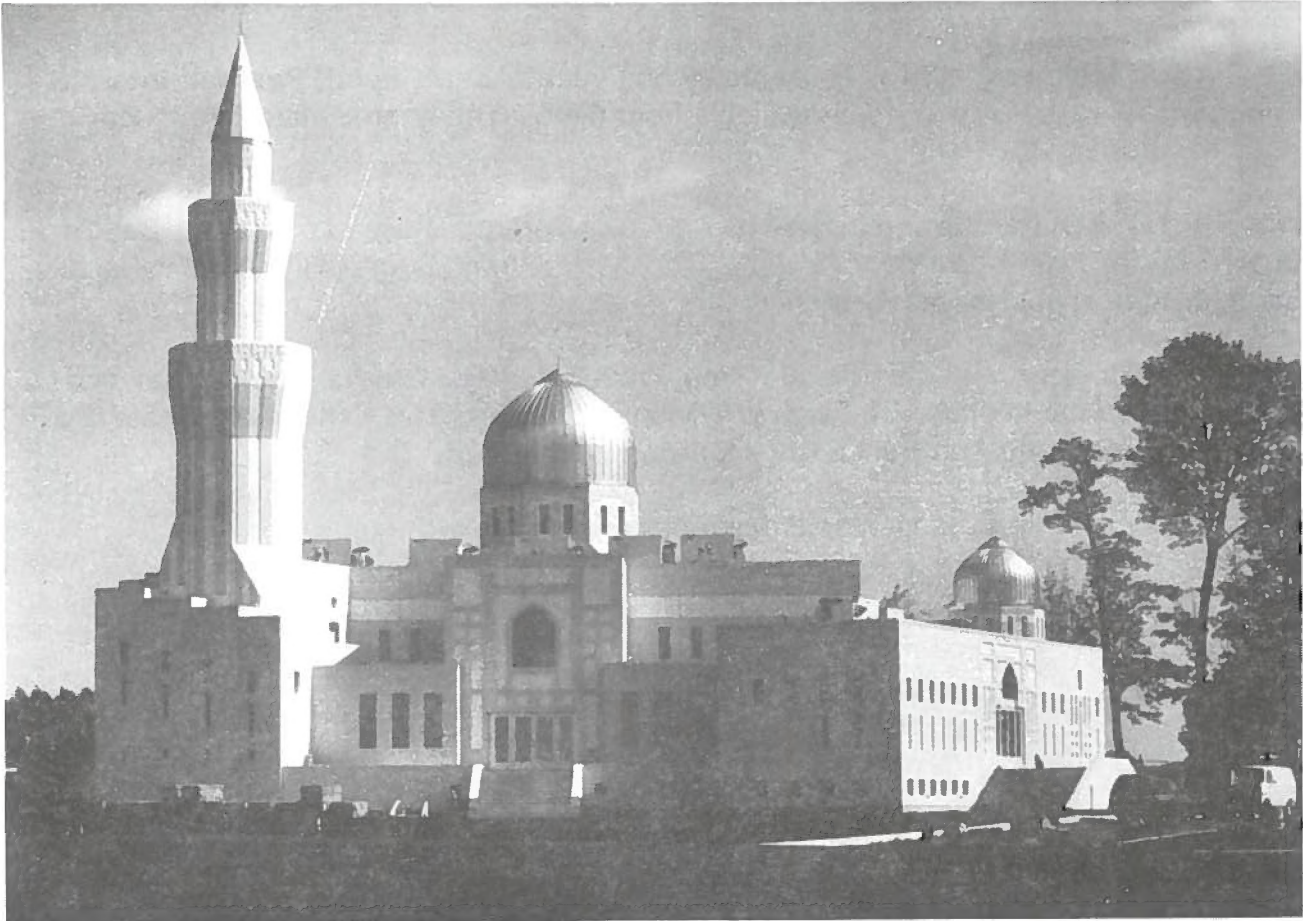
Exchange Rates:

At the time of publication, a US. dollar is worth about 1.35 **Canadian Dollars**. All major credit cards are honoured at businesses and Automated Teller Machines (ATMs). In addition most ATMs are linked to the *Interac™* and *Plus™* networks.

Pick-up and Drop-off Points:

During the Jalsa, transportation volunteers will be picking up participants from the following points during the morning hours of 21, 22 and 23 June. Return transportation will be available immediately after the last session of the day.

The points are: **Ahmadiyya Abode of Peace, 3001 Finch Ave. W.**
Southeast corner of Jane St. and Finch Ave.
Northeast corner of Jane St. and Steeles Ave.



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